

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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EXTREMES OF CHARACTER.

BY ELDER GEORGE REYNOLDS.

In a late number of the STAR we had the pleasure of pointing out the many sources from whence the Gospel drew its adherents; how that its believers had been gathered from all countries, creeds and climes, and the effect the Truth had of uniting the conflicting traditions and the varied customs of those who had obeyed its laws. It is now our intention to refer to the dispositions and characters of some who, though they have been born in the same land, nurtured in the same faith, and taught the same principles, are as opposite in their natures and characteristics as though oceans ran between the countries of their birth, and every surrounding under which they were reared was as opposed as light is to darkness, or truth to error.

To show more clearly what we mean, we will take a few examples, and sketch one or two individuals whose idiosyncracies and peculiarities are not the ideals of a painter's fancy or a poet's dream, but men and women whom we occasionally meet with in the Church of Jesus Christ—good,

honest souls, who love the Truth and desire to keep God's commandments, but, with this exception, have very little in common in their natures and feelings.

We will first take a glance at our "jolly," good-natured brother, who finds something to laugh at or make fun of wherever he goes. Who, if we can believe, "all the world's a stage," and all the people are the players on it, regards all the vicissitudes of life as the incidents of a "screaming farce" or "gorgeous pantomime," in which every one takes the part of clown or pantaloons for the amusement of the whole circle of his acquaintances. When he goes to meeting he is always looking out for something droll from the speaker, and thinks him the finest and most powerful Elder who can crack the best joke or tell the funniest anecdote. There is nothing to which he cannot adapt some queer meaning, in or out of place; he can find as much amusement at a funeral as at a tea-party; he can make jokes on anything, from

the most trivial circumstance of everyday life, to the martyrdom of a Prophet, and even find some funny points in the sacrifice of our Redeemer or the destruction of a world. Certainly, he is a very pleasant companion as a general thing, but then, as Solomon says, "There is a time for all things," a time to laugh and a time to mourn, and it occasionally becomes embarrassing to have mirth excited and laughter produced where quiet should exist, and have to hear jokes when the solemnities of eternity should be the prevailing thought in every mind. Such an one is apt to grieve the Spirit of our God, and, by unwisely using a very pleasant power, dampen the influence of those who, by more serious means and more fitting exertions, are endeavoring to bring seekers after truth to a knowledge of the Gospel.

We will now turn to the portraiture of another, who, if the one already glanced at could be thought an emblem of the sunny south, must certainly represent the freezing cold of the frigid zone. To him to smile, is akin to a sin; to joke, a deed worthy of reprobation. If we were to take the same simile we have used in the former instance, we should say that his ideas of existence were that all is a deep tragedy, where the deaths mark the passage of time, and the grave-stones draw the moral of all history, and give the text for every discourse. What his notions of happiness are, could we but fathom them, would be very difficult to explain, and his views of a future heaven of joy and bliss resemble so much a vale of tears, that were he the representative man of a state of existence where Saints are blessed and earth redeemed, many would prefer the present with its passing griefs and transient joys, to the future thus presented for their reception. Usually we should find him severe in his moral teachings, reverential in the cast of his character, subdued, quiet, slow and persistent, but with so little light in the dark picture of his faith, so little warmth in the freezing influence that surrounds him, as to repel all advances of others differently fashioned from himself, who cannot enter into all his views, that he is often left solitary in the

midst of a multitude, friendless when surrounded by a thousand willing hearts, ready to enter into his joys and divide his griefs could they but understand him. Generally he is very devotional, so much so, as to be wearisome to more restive spirits. Were his influence as great as his prayers are long, his power for good would be unmeasurable; but his never-ending sighing over fallen humanity, his constant tears for earthly depravity, and his introducing his lachrymonious tirades and dismal forebodings when every heart is glad and every spirit buoyant, render him an object rather to be shunned by the giddy and unthinking, than to be sought after by them to learn of the rich truths of heaven that can really be found stored in a bosom covered by so uninviting an exterior.

We will now turn to two others entirely different, but as opposed to each other as those already spoken of. Our first is a visionary being, always living in the future, to whom the practical present has very little that is inviting. In what bright, glowing colors can he picture his ideal heaven; how he can dilate on the future glories of Zion, its streets, its palaces, its gardens, its fountains and rivers of living water; but how little he does to roll on that Work which will consummate in the reality of this ideal picture. No! to bring such an era about by doing that which, by the grace of God he might perform day by day through the talents with which he is blessed, appears to him to be below his calling. He must have something more abstruse than practically living his religion. That is too simple, too plain; and to be plain and easy to be understood is to him an abomination. He loves the mysterious. It is joy to him to dive and flounder about in the depths of some unfathomable theory of his own creation, and he is more anxious to know how the world was made, or the Lord exalted, than to learn how to raise an ear of corn to sustain his body, or make a yard of cloth to cover his nakedness. If it be a sister, she will evince more pleasure in catching at some absurd theory of spiritual existence, election and reprobation, &c.,

from which no relief can be obtained.

being—himself must be damned and

than washing her children's faces or keeping their clothes mended. Mystery! mystery! all the time. The more incomprehensible the dogma, the more impossible the notion—the better it suits them and the longer they will cling to it. Of course we do not wish it to be understood that the Saints should not endeavor to obtain knowledge and increase in wisdom, but what we object to is, the silly hankering after the mysterious, the incomprehensible, or the abstruse, to the entire neglect of to-day's duties and responsibilities, and the development of common sense and comprehension with regard to God's dealings with his children.

We often meet with the opposite of the above in the man who seems to know or care little about anything except the present. The future is scarcely ever his theme. He plods untiringly along, satisfied "to let every day take care of itself." He seems scarcely to realize the blessings he is even now enjoying, much less anything about the bright future promised to the covenant people of God. He lives as though he barely recognized anything Divine in the principles he had embraced, and looks at the Church more as a moral organization, and the kingdom as a political development, than a plan devised for his salvation and exaltation. As to "the mysteries of the kingdom, he shuns them as he would poison," and is contented to jog along day by day, happy enough to earn his living and provide for his family with the negative virtue of doing as little harm as possible—with the hope that, as he has entered the Church of Christ, and has never done anything to separate himself from it, it will bring him safely through the voyage of life, and at last land him on some shore where he can enjoy, without molestation, those rights he considers ought to belong to those who are born on this earth. Again, we meet with the Saint who always looks on the bright side, and the one who forever sees the dark side of things; the one always putting the best construction on every thing, and ever brightened with the hope that "it will all turn round for the best," the other full of surmises

of evil, dreadful prognostications and terrible fancies of what is to come. He is never without his suspicions of the result of whatever is done, and is ever ready to rake up anything in his Branch unfavorable to its members, and grumble about things in general and his President in particular; in fact, he seems to consider himself as necessary in his place to grumble, as the President is in his, or as a moral is to a fable or a plot to a play; but by others he is generally looked upon as an officious kind of an individual, who would be better employed in scanning the "Mormon" creed, "Mind your own business," than prying into the actions of, and endeavoring to impute motives to, his brethren and sisters.

But enough, we have endeavored to slightly portray the characters of some whose originals are to be found almost everywhere, some in one place, some in another; still, we do not wish this criticism to be taken in an unkind spirit. We simply cite these examples to give greater force to the idea we wish to advance:—the power of the Truth to assimilate men of every temperament, if only actuated by right motives; to soften and mellow down the extreme lights and shades of their organizations; to break off the incongruities of their dispositions; to remove the dross and polish the gem, until it becomes an ornament of great beauty in the crown of our Father, and a light to brighten the pathway of succeeding travellers in the journey of eternal life. Nor do we wish the idea to be entertained that we suppose that persons will always remain in this state of extreme peculiarity. We have drawn them as members of the Church because its truths search out the inmost recesses of the heart, and bring out the hidden depths of the character to light. Not that it is to be supposed that they always will keep so opposed in idea, in sentiment and feeling, but because no sooner do they obey the Gospel and receive of the Spirit of God than its melting influence begins to tone down the rough irregularities that protrude in their natures, and as it works in their hearts and understandings, produces results, all a mighty

though thorough change is effected, and it is in this transient state that we meet them and witness their ways, their oddities and peculiarities. We are all in this state ourselves, for this we came upon the earth, being moulded as vessels of honor by the hands of the great Creator; but the material is often so hard and unbending that it has to go through the mill again and again before it can be used for the purpose intended. In considering these effects, we are forced to acknowledge the power of the principles of Heaven to make men united, holy and Godlike, for such they must become, or the petition of Jesus is senseless

and unmeaning, when he prayed that all those whom his Father had given him out of the world might be one as they were one. We know that his words cannot fail; the hopes that fill our bosoms, the desires implanted in our hearts, the yearnings after the eternal, the love of truth, virtue and justice, the voice of nature and the works of God, all declare that that high destiny is in store for those who live in harmony with their natures as directed by the revelations of God, and that to those who thus live the time will come when they will be perfect even as their Father in heaven is perfect.

THE SOURCES OF SPIRITUAL POWER.

BY ELDER JOHN V. HOOD.

Were we to calculate the age and mark the epochs of the world, not by the lengthened line of its kings and princes, but by the number of those great spirits who have risen up at intervals to do battle with its sophistries and combat its errors, it would indeed still be young. Century after century, age after age have passed away, and sometimes at distant periods great minds have flashed like comets across the midnight of the intellectual sky, attracting the gazer's awe and wonder, and leaving in their wake a dazzling train of light and glory, but few have been the "bright, particular stars," whose steady and effulgent lustre has beamed undimmed through the darkness and the mist of ages, lightening the path of lonely thousands by its presence, and sending through the heart of ransomed humanity a joyous thrill that echoes over earth, and rolls its jubilant burden down the stream of time. The character of those men has generally been moulded by the age in which they lived, and serves as a reflex of the ideas embodied in the minds of the people at the time. The same thoughts and longings have dwelt in the hearts of the multitude, but through the force of external circumstances, or the power of those material influences with which they

may have been surrounded, they have been unable to wake them into being, and so, instead of becoming the common property of all, they have remained merely in the possession of a few. Thus the architects of the middle ages represented the thoughts struggling for utterance in the minds of men, and gave vent to them in hoary minsters and dim cathedrals. Luther was the incarnation and embodiment of the principle of civil and religious liberty for which Europe was yearning; Bacon and Shakespeare were expositors of the philosophical-poetical spirit of the Elizabethan era, and so of many ages of the world, their traits and characteristics have been as plainly embodied in and reflected from the minds of those men, as if they had formed part and portion of the air which they breathed and the soil which they trod.

The means by which men attain to this power lie within themselves, and are open to all. Every man has within him a spiritual light, a spark struck from the anvil of Deity, that flickers at first dimly within the heart, and either expires under the cold blasts of pride and passion and neglect, or else, fanned into fresh being by the genial and operating influences of the Spirit of God, emits a steady

lustre, and radiates around it a halo of truth and righteousness. If we were to search the archives of the world, or the niches in the temple of fame, we would find many noble names a-wanting, many statues absent. Through the whole history of time it has been that those who were cannonized, and received a perfect apotheosis and deification, over whose victories Te Deums have been sung and pæans chaunted, have not been those who, Samson-like, grasped in their arms the pillars of the Philistine temple of falsehood and wrong, and gladly perished amid the wreck and ruin, if-so-be they could bring to earth freedom and deliverance, but those who, although displaying giant intellects and towering faculties, prostrated their power and attainments at unhallowed shrines, and the flaming splendor of whose genius, though gleaming over the world, has been as cold and death-like as those brilliant coruscations that shoot across the midnight of the northern sky.

St. John, in Apocalyptic vision, saw a white robed throng standing before the throne of God, and was told that they had "come forth out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." But yet, bodily suffering alone does not admit to heaven, mere martyrdom never was nor never will be a passport to the glories of eternity. Much as we may admire that moral courage, that noble stubbornness in a man, the stuff that makes the hero of a falling cause, or the martyr of a rising one, it were vain to assert that this is of itself meritorious or acceptable in the sight of God. It may often be the very reverse, and perhaps there is not an emotion of the human heart with which men are in more danger of deceiving themselves and others than this. How often does the ostensible cause throw a false halo around the real object. How often do its achievements serve to give a spurious lustre to the motives in which it originated, and the means of its accomplishment. How many of those characters who are now palmed off upon the world for great and generous and wise and good, when tried by that fiery ordeal which

shall consume to ashes "all that is of the earth, earthy," will be found wanting in those noble principles, the possession of which can alone make a man truly and conscientiously "suffer and be strong." Daily and hourly the world may witness, if it would only look for them, many a principled and heroic struggle against temptation and trying sorrow, and many a gallant upbearing in the midst of defeat and discomfiture, as intense in degree, and more protracted in duration, than if material faggots had been piled around the body, and material fire had eaten to the bone. The only difference is, that with this the vulgar love of spectacle is never gratified. When the power of some new opinion is to be tried, and the blood-red seal affixed to the testimony of truth, the sympathies of many are enlisted, and the reputation of the man is in peril. Around the scene of his refusal or recantation are gathered those who are to light their enthusiasm at his pile, or to tear their covenant. As the hour approaches when the moral of a whole life is to be blazoned forth through all time in characters of flame, feeling is wound up to its highest pitch, and expectation stands upon eager tiptoe. What wonder if with high and heroic gait, he carries him to the scene of his consummation and his glory. But, ah! what plaudits await his resolve, what raptures follow his display, who alone and unseen in the quiet, sequestered glade to which the stricken deer retires to weep, mayhap to die, calmly reposes his trust in the promises of God, and feels more than a conqueror through Him who shall one day make up the list of his chosen, not from the roll of the gifted, the great, and the famous only, but from the far more numerous, though humbler class, of those who have fought single handed, and not fled the hard battle of life, and nobly fallen after many, many blows. There is a spirit of hero-worship in the world, that would extol brute force and courage above that of moral power and nobleness. When Christ came to the earth, this was the spirit that reigned amongst humanity. The strongest man was accounted the greatest, and he who had waded

through seas of blood, was deemed worthy of having a crown of laurel bound around his brow. He came making war with and trampling upon this spirit, opening up to the view of man a wide and extended system of philanthropy that circumscribed the universe, and placed within its Wall-halla, not the kings and princes of earth, but the sons and daughters of heaven. To a man quickened by the light of the Spirit of God, the circumstances with which he is surrounded will favor the development of this true power within his heart. Dionysius of Halicarnassus speaks of a fire in a mountain in Thessaly, the heat of which was so intense, that it split open the rocks, and disclosed a rich vein of silver, the existence of which was formerly unknown. And so it is that circumstances which appeared dark and gloomy, fiery trials and tribulations, have waked into life all the dormant powers of man's spiritual nature, broken up the dry and barren soil, and caused it to spring forth in streams of beauty, as when Moses struck the rock, and there gushed forth living water. It does not require the force of intellectual attainments, the chance of birth or position, to fit man for the exercise of this power. These are merely accessories, the worth of which is to be considered only in proportion to the good their possessors perform. Men may differ in these things, but beneath this shifting stream of appearances there is a firm substratum of reality. You may never have done an action the same as any other man; he may have been rich, you poor; he famous, you unknown; he may have died

"And left a lofty name,
A light, a landmark on the cliffs of fame,"
you may never have been heard beyond the narrow circle in which you move; he an old Greek philosopher, a feudal warrior, a Christian Apostle, a monk of the middle ages, you a poor artizan or mechanic, toiling wearily at your round of every-day duties; and yet, strip off the artificial covering, and the moral root or essence of your lives is the same. You have within you the same yearnings and aspirations, the same threads of

glory and of gloom intermingled and woven into the web of human life, the same powers and faculties to raise you into spiritual freedom and dignity, a fairer destiny in store for you, a brighter immortality to attain to, greater enemies to wrestle with and overcome, more nations and worlds to redeem; and to find instances of this power, we do not require to go back into the history of the past for some intellectual Bayard, *sans peur et sans reproche*, or righteous Lot in Sodom, battling with falsehood and idolatry. Men will tell you that the age of chivalry is past and gone, when silken banners flaunted from lordly towers, and palace chambers were radiant with beauty and pomp and majesty, and the hand of jousts and tournaments, the shrill fanfare of trumpets and the prancing of steeds echoed through the sky, and sigh to think that love and poetry have vanished from the world. These may be gone—there may not be tournaments and forays, and coats of mail, and the "field of the cloth of gold;" but if the essence of chivalry consisted in noble unselfishness of soul, in scorn of baseness and cowardice, in respect for womanhood, in tenderness to the weak and oppressed, and hostility to injustice, then so surely as God lives and fulfils himself in many ways, there are in many a humble cottage and quiet walk of life, brave and gentle hearts in whom the spirit of chivalry is burning and breathing still. It is no proof of the strength of our forefathers, that they nursed celibacy, and led lives of asceticism in some lonely cell, with only a skull and a crucifix. The true man knows that the path of duty, if not the way to glory, is always the road to safety, that in the fulfilment of the purpose and design of life lies his reward, and that by this will he become a savior unto his fellow-men. Whenever this power is exercised, the truth triumphs. If you wish to hurl the tyrant from his throne, to bring freedom amongst his people, brute force will not avail you. The very weapon you use against him, he may wield with tenfold force and crush you. But once use this true power, instill the idea of liberty in the minds of men, and you lay a basis that will

eventually sap the foundations of his government. If the world would only seek unto this right source, unto the directing influence of the Spirit of God, peace and harmony would reign forever, and the earth be crowned with beauty and immortality. When the old jewelled sceptre on the seven hills is broken—when no longer the chaunt of the miserere, or the fragrance of incense swells through the fretted dome of St. Peter, or floats amongst the columned aisles of Notre Dame—when no tiara binds the brow of sovereign Pontiff, nor golden crown the head of king or kaiser, then it will be seen that there were giants in those days of confusion and falsehood, who rose in spiritual power because the Holy Ghost was winged to them, lived in love and unity because it was peace to them, became priests and kings because it was a crown and sceptre to them, were redeemed and glorified because to them it was light and glory. That day will dawn. Earnest and eager we should spur onward, full of such vivid hope, such devout aspirations, as is needful to carry us across the desert that lies

between us and the shrine of our chosen ideal—beheld through the softening mediums of distance, hope and a great courage, glorious appears the struggle, sanctified the end. And yet all our gain in the issue may prove but the tomb of a lost and disappointed ambition, an empty and a barren sepulchre. So let it be. The more earnest and self-denying we are in our endeavors to attain to it, the better able will we be to use the victory, or sustain the defeat as becomes true men. If we wish to be heroes, or sages or martyrs, we must have an object to live for, a cause for which to die. Though we go forth sowing in tears, we will reap in joy. Our sun of life will set gloriously here, only to rise more gloriously hereafter, and though darkness encompass it for a time, yet at last it will be

“As some tall cliff that rears its awful form,
Swells thro’ the vale, and midway leaves the storm,
Though round its breast the rolling clouds may spread,
Eternal sunshine settles on its head.”

PREJUDICE.

BY ELDER WILLIAM WILLES.

I have chosen the above title for a short article, as my late experience on several occasions has fully borne out, in proofs unmistakable, that it is an ingredient which largely enters into the composition of social feelings and movements in these old countries. Although we know from happy and profitable experience, that many blessings emanate from, and are enjoyed in Utah, yet those outside are continually asking the question, Can any good come out of Utah?

The other day while on board a steam packet, in company with two of the Elders from Home, I was led into conversation with some gentlemen upon the subject of social reform. My remarks were listened to with much attention and respect by a deck-full of passengers, male and female,

and, at the conclusion, a young man, supposing me to be a public lecturer, kindly and urgently invited me to do him the favor of going to his locality and deliver a lecture there, for he was quite sure the townspeople would be very much pleased to hear me. After he had thus expressed himself, he turned to one of the brethren and inquired, “What persuasion is that gentleman?” Upon being told I was a Travelling Elder from Utah, he left for another part of the deck, and gave unmistakable signs of disappointment and displeasure.

A few evenings ago I attended a meeting at the Guildhall in the aristocratic and mobocratic city of Bath, for the purpose of listening to a gentleman lecture on “The evils of tobacco.” As he was unprovided with a chair-

man to preside over the meeting, and made several unsuccessful appeals to the numerous audience, I volunteered to supply the required aid, which was thankfully accepted by the lecturer and applauded by the audience, who were quite amenable to my presidential authority, and treated me with as much respect and deference as the Saints show their presiding officers. I had a first-rate opportunity, which was improved, for telling them that

the Lord had given a revelation concerning tobacco, and its uses and prohibitions, which, with my remarks upon my personal experience in foreign countries bearing on the subject, were listened to in profound silence, and, at the conclusion, much applauded.

In conclusion, it is but justice to the people of Bath to add, that it is quite a length of time since they have demeaned themselves by mobbing the Saints.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 15, 1864.

THE GOSPEL.

In the early existence of mankind upon the earth, the Lord placed them upon the basis of true knowledge, true wisdom—upon the principles of truth and true religion, but they wandered far away into ignorance and folly, until the earth was filled with violence and great wickedness. At subsequent and various periods in the world's history, the Lord has endeavored to bring man back to the elements of the Gospel, the principles of true knowledge, concerning Himself, his attributes and power, and the relations which exist between Him and his children in the flesh, in sin and mortality. He has visited them, apparently, to but little purpose in his own person, by his Son Jesus and the Holy Ghost, by his angels, his Prophets and his Apostles; but the giddy glare of falsehood and corruption has so captivated the human race, that they have followed after the *ignus fatuus*, the jack o'lantern, and persecution has arisen, and death and ignorance and wickedness has banished from the earth every vestige of the knowledge of the true God, even the God of Abraham, of Isaac and of Israel. Men have put far from them the truths of High Heaven, and substituted their own ways, their own precepts, and followed after the vain imaginations of their own hearts, until the light has become hidden, and darkness, even that gross darkness which the Prophet Isaiah saw and foretold, covers, as with a mantle, the minds of the people. Precedents, forms, traditions, learned folly and religious ignorance on the one hand, and senseless and soulless hypocrisy, spiritual manifestations of wicked spirits, and enthusiastic tomfoolery and infidelity on the other, are a few of the results of departing from those plain and simple principles of the Gospel of salvation, which have been revealed from time to time for the guidance of the children of men while passing through the day of temptation, of trial, of probation "in the valley and shadow of death."

It is wrong to suppose that in the ordinary pursuits and avocations of life, religion is of no practical value or benefit, many people considering that the Gospel relates more particularly to their spiritual than temporal welfare. Thus has religion become an idealism, and the people are left to worship an imaginary immateriality, a phantom, a nothing. Those who possess the greatest amount of imaginary power or ideality, are the most enthusiastic, while the more irreverent and sceptical are drawn away into unbelief and infidelity, thus becoming either idolaters or infidels. If they ever feel an influence or sensation of a spiritual nature, it is from the powers of darkness that it comes, because they are believers in no God, and the other is an idolatrous worship, which possesses no power, only as it may be clothed upon by the Evil One, in order to seduce and deceive its votaries, and plunge them deeper and deeper into fogs and mists, labyrinths of learned folly, of scientific ignorance, the accumulated rubbish of ages. Religion is worth everything or nothing.

We read in Paul's Epistle to the Romans, that the Gospel is the power of God into salvation to every one that believeth. Now, why not let the Lord set the world right? Why not learn to know him "whom to know is life everlasting," and accept salvation upon the Lord's own terms—the Gospel tidings is unto all people. "Come unto me all ye who are weary and heavy laden, and I will give you rest," are the words of Jesus. "Repent and be baptized for the remission of your sins, and ye shall receive the Holy Ghost," is the Gospel door and promise which gives admittance to the treasures of all true knowledge, wisdom, truth and power. Walk in the paths of virtue, obedience and faithfulness, and God will bestow his Spirit, which will enlighten the mind, quicken the intellectual faculties of the soul, strengthen the memory, enlarge the capacity, comprehension and understanding, and reveal all the hidden mysteries of science, of philosophy, of things animate and inanimate, in heaven and on the earth on which we live, move and have our being. The Gospel embraces within its ample folds all truth, and everything which is of value and that will endure, when everything which can will be shaken, and the refuge of lies will be swept away. Man thus endowed with the genial influences of the Holy Spirit of the living God, is more capable of receiving correct impressions, and will progress faster in the acquirement of knowledge. It is calculated to make bad men good, and good men better; it makes better masters and better servants, better husbands and better wives, better fathers and mothers, and better children, better kings, rulers and governors, and better citizens and people, better scholars and better students. Based upon those elements, and in the enjoyment of these influences, we can scale the hill of science, and, drinking largely at the fountain of knowledge, pluck therefrom her glories and hidden gems, and bring them down as trophies to lay at our feet. We can more readily learn to speak and write in foreign languages, and become versed in literature and science, in mechanics, astronomy or philosophy, law, medicine, or religion, mathematics, architecture, or husbandry, commerce or political economy. Under its genial influences we may more successfully tread the walks of human existence; whether we seek for fame, wealth or subsistence, through the agencies of the plow, the trowel, the compass, the anvil or the loom, the cowl, wig, or ermine, in the cloister or the open field, wherever labor and business is to be performed, or intelligence sought and acquired; because therein we find health, strength, power and ability to conceive, combine, acquire, perform and accomplish whatever we wish to do.

in the struggle of life. No man is prepared to die until he has learned how to live. Through the aid of the Gospel light he may attain unto this knowledge, by faith; through these principles only can we reach forth and claim the promised blessings of God our heavenly Father, and thus, by walking blameless in all of his holy ordinances, righteously and humbly before Him, attain to Divine aid and assistance in matters temporal as well as spiritual, and present salvation and excellence, and, in the world to come, exaltation and glory and eternal life; and this because our ears are open to hear, and our hearts to receive His gentle teachings, whose "Doctrine shall drop as the rain, whose speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass."

ABSTRACT OF CORRESPONDENCE.

SOUTHAMPTON CONFERENCE.—Elder Joseph E. S. Russell writes from Southampton, and says:—"I can truly say that I never felt better in my life than I do at the present time, knowing that I am one of those that are endeavoring to become an integral part of that kingdom that shall stand forever. Concerning my labors in this part of the country, I can say that God has truly blessed me, and I have been enabled to discharge my duty under every circumstance, although in great weakness.

READING CONFERENCE.—Elder Lorenzo D. Rudd writes to us from Reading, and says that he rejoices in his present labors in the ministry, and he is determined, with the aid of the Holy Spirit, to assist in the upbuilding of the kingdom of God. He says there is no class of men who have better opportunities of learning than have the Elders in the Church of Christ, nor should any be more desirous of improving themselves, for none others have a more noble destiny before them. He has found in his experience, having been upon a mission of four years and a half before, that a great part of an Elder's power to do good arises from his sociability and desire to instruct.

NEWS FROM CONFERENCES.

NORWICH CONFERENCE.—From Elder Samuel Pyne we learn that a Conference was held in Norwich on the 18th ult., at which were present Elders Brigham Young, jun., of the Presidency of this Mission, W. S. S. Willes, President of the Norwich District, Henry C. Fowler, President of the Conference, David Gibson, President of the Bedford Conference, and Benjamin J. Stringam, J. Y. Cherry and George W. Cleavland. From the reports made by the Presidents of District and Conference, Travelling Elders and the different Branch Presidents, we find that a good spirit prevails throughout the Conference, the Saints generally striving to put in practice the principles of the Gospel they have embraced. The instruction received by the Saints from Elder Brigham Young, jun., and from others of the Elders present, was attentively listened to, and no doubt will be treasured up by them and be made the foundation of future usefulness. The meetings during the day were larger than they have usually been on similar occasions, showing the increasing inter-

est taken in the Work of God by the people of the world. The testimonies borne by the brethren were powerfully supported by the flow of the Spirit, and it was a time long to be remembered by those present. Some of those present had walked a distance of fifty miles, and felt amply repaid for the toil in the counsel and instruction received.

HEREFORD CONFERENCE.—There was a Conference held in Abersychan on the 18th ult., at which were present Elders John G. Holman, C. A. Benson, William Willes, Miles P. Romney, Franklin Merrill, Oswel Knight and J. L. Dolten. From the reports made by the different Branch Presidents, we see that the Work is steadily advancing in the Conference, and the Saints are becoming more zealous in the performance of their duties. Throughout the Conference there has been more baptized than emigrated last season, and the prospects are good and encouraging. The remarks of the Elders were calculated to strengthen the faith of the Saints, and to encourage them to a renewed diligence, and were sufficient to convince the honest of the truth of the Work which God had commenced in these days. Each one had a testimony to bear of the truthfulness of the Gospel, and the Spirit of God flowing from heart to heart, as oil from vessel to vessel, caused the Saints to rejoice in the glorious message of salvation of the last days.

MONMOUTHSHIRE CONFERENCE.—A Conference was held at Tredegar on the 18th ult., at which Elders W. S. Phillips, E. A. Richards, William Lewis and William Leake were present. The Saints of the Conference were represented to be in an excellent condition, the Elders generally striving to make others acquainted with the Gospel. In consequence of the scattered condition of the people, some of them found it difficult to attend meetings. There were several ordinations made, and an excellent spirit was enjoyed during the day, and the Saints rejoiced much in the Gospel of salvation.

CHANGES AND APPOINTMENTS.

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✓ Elder James A. Cunningham is released from laboring in the Bedfordshire Conference, and appointed to travel in the Glasgow Conference, under the Presidency of Elder John V. Hood.

Elder Matthew Lyon is released from laboring in the Glasgow Conference, and appointed to travel in the Bedfordshire Conference, under the Presidency of Elder David Gibson.

Elder Robert Watson, jun., is released from laboring in the Glasgow Conference, and is appointed to travel in the Lincolnshire Conference, under the Presidency of Elder Henry Walters.

Elder Henry Amott is released from laboring in the Lincolnshire Conference, to travel in the Glasgow Conference, under the Presidency of Elder John V. Hood.

Elder John Sharp, jun., is released from the Presidency of the Dundee Conference, to travel in the Scandinavian Mission, under the Presidency of Elder Charles Widerborg.

Elder Joseph Weiler is released from laboring in the Liverpool Conference, to travel in the Holland Mission, under the Presidency of Elder William W. Riter.

Elder James Ure is released from laboring in the Glasgow Conference, to take the Presidency of the Dundee Conference.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries. }

CORRESPONDENCE.



AMERICA.

Detroit, Sept. 18, 1864.

Presidents Wells and B. Young, Jun.

Beloved Brethren,—You will no doubt be much surprised to receive a letter of this date from this place when you have been expecting, doubtless, that we would be in the Valley in a few days. We wrote our last to you on the 7th instant, the morning after landing at New York. After mailing that letter we went down to Mr. Holladay's office and learned from him, to our very great surprise, that the Stage was not running and had not been running for three weeks, and would not be running again for a week or fortnight. The Sioux, Arapahoe and Crow Indians had made a combined descent on the trails running to Santa Fe, or New Mexico, Colorado and Utah Territories, attacking settlements, mail stations, and Government and emigrant trains, killing great numbers of men, women and children, running of stock and carrying off their booty, of which they have captured great quantities, and creating great terror by the boldness of their movements as low down as the Little Blue and Big Sandy, and as high up as Julesburg and Latham. No lives have been lost on the Mail line; but considerable property has been destroyed. Mr. Holladay is now out at Atchison, and is making efforts to resume the Mail service, which he hoped to be able to do by to-morrow. Troops are being concentrated there, and the hope is generally indulged in that by their presence the Lamanites may be over-awed and travel be resumed with safety. I presume that efforts will be made to inflict heavy chastisement upon them as soon as possible; but they will soon be protected by cold weather which will seriously interfere with extensive military operations.

After hearing this news we were very anxious to learn respecting the position and prospects of our Emigration and the Elders who had the superintendence thereof, knowing that brother Joseph A. Young, and com-

pany would be on the road at the time of the disturbances. We were very happily relieved, however, respecting them by seeing a telegram which brother Samuel F. Fenton, of Philadelphia, who was with brother Joseph A., had sent to his father from Julesburg under date of Sept. 12th, in which he informed him that they were all well and had reached that point without the least difficulty. They had been travelling up to that point, with the last company of our Emigration, and he stated that there were about 500 well-armed men in the party. This intelligence will, doubtless, please and relieve you and the many friends of the Saints in England, as it has pleased and relieved us, and as there has been but little or no disturbance above that point they may be considered as safe as companies usually are upon the plains. The experience of our Elders from home will suggest such vigilant watchfulness on the part of the emigrants—and which will also be forcibly impressed upon them by the terrible scenes which have been enacted by the red men on the road—that I think they will pass through unmolested and reach home in peace and safety.

The terror which has been inspired by the recent operations of the Indians is, said to be, very extraordinary. Whole trains of goods have been deserted without an effort being made to defend or save them, and that, too, before they were attacked. There has been a general panic and stampede for the heavy settlements on and near the Missouri. Severe retaliation will be very likely to follow, and a feeling of indignation be aroused against the Indians generally. All these things plainly point to the fulfilment of prophecy, when the remnants which are left in the land shall become exceeding angry and shall vex the Gentiles with a sore vexation—when they shall be like a young lion among flocks of sheep who, if he goeth through, shall tread down and tear in pieces, and none can deliver. It seems as though the time for the fulfilment of

these predictions is not very far distant. Yet the nation is indulging in the most flattering hopes respecting peace.)

A very large proportion of the people of both parties—Republicans and Democrats—imagine that the nation is on the eve of a peace, and an entire settlement of the difficulties! The cry now is, "Give Grant and Sherman the men they want to fill up their armies and they will soon give the rebellion its death blow." Men who have been almost ready to despair respecting peace, now seemed to be seized with new hopes as they view the present position of the rebels and the recent advantages of the Union armies. They think they have only now to stretch forth their hands, and peace, which like a phantom has so long eluded their grasp, will be in their possession! But you and I, and all believers in God's revelations know how cruelly they deceive themselves, or, rather, suffer the great Enemy of their souls to deceive them upon this point.

When we left New York we expected to have spent to-day (Sunday) at Chicago, and to have reached Atchison on Tuesday; but through our missing the connection at Rochester we are here to day, and will not reach Atchison until Wednesday. We hoped to have reached there to have started in the first stage; but we now fear that we will be too late for that. It will be all right whichever way it is, at least we feel so. We have been disappointed in not being able to go right on through without interruption; but we feel that it is all for the best. Brother John W.'s eyes are not well; but they have improved and my leg is almost well from the effects of the carbuncle. Brother John W.'s eyes would scarcely have admitted of his

going right on through when we landed, even if we could have done so. And now, though they are much better, travelling affects them, and he fears the trip very much. We hope to be able to get through by Conference; were it not for that, brother John thinks he would not try to go through until his eyes would be stronger.

May the Lord continually bless you with his Spirit and power and health to magnify your callings acceptably before Him, and preserve you to return in peace and safety is the prayer of your brother and friend,

GEORGE Q. CANNON.

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, Sept. 16, 1864.

President Wells.

Dear Brother,—It is with pleasure that I take pen in hand to communicate to you as to our labors in the Southampton District. I can truly say that the Lord is blessing us in our endeavors to spread the Truth. I have been continually moving through the several Conferences with the brethren and I am happy to say that they are alive to their duties; and our labors are not in vain, as we are baptizing in many places, and the prospects are good for the future. We are doing considerable out-door preaching, and as a general thing the people listen with attention. Since January last we have baptized about eighty persons; the sick are healed, devils are cast out, and the poor amongst men are rejoicing in the truths of the Everlasting Gospel.

Brother D. P. Kimball is with me and he is feeling well in his labors.

Ever praying that God will aid you in the discharge of your duties, I am as ever your brother in the cause of Truth,

EDMUND F. BIRD.

THE PASSION FOR DISPLAY.—The world is crazy for show. There is not one person in a thousand who dares fall back on nothing but his real, simple self for power to get through the world, and extract enjoyment as he goes along. There is too much living in the eyes of other people. There is no end in the aping, the mimicry, the false airs, and the superficial arts. It requires rare courage, we admit, to live up to one's enlightened convictions in these times. Unless you consent to join in the general cheat, you are jostled out of reach. There is no room for you among the great mob of pretenders. If a man dares to live within his means, and is resolute in his purpose not to appear more than he really is, let him be applauded. There is something fresh in such an example.

SUMMARY OF NEWS.

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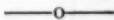
AMERICA.—After the battle near Winchester, Sheridan pursued Early beyond Strasburg, and again attacked him at Fisher's Hill. Sheridan's report says that the right of the Confederate army rested on the north fork of the Shenandoah, extending across Strasburg Valley westward to North Mountain, and occupying apparently an impregnable position. After much manœuvring, Crook's command was transferred to the extreme right of the line of the North Mountain, and attacked the enemy's left, carrying everything before it. Whilst Crook drove away the enemy, and swept down behind their breastworks, the 6th and 19th corps attacked the rebel works in front, and the whole Confederate army appeared to be broken up. They fled in the utmost confusion, and 16 guns were captured. The darkness only saved Early's army from total destruction. On Thursday night Sheridan pursued down the Shenandoah Valley. Two divisions of cavalry went down Suray Valley. Sheridan says that when they push on to the main valley the result of the engagement will still be more signal. Correspondents' letters assert that Early's loss in prisoners in the first day's fight will approximate to 5000. Among the killed and wounded were the Confederate Generals Rhodes, Ransom, Gordon, Ferry, Goodwin, Bradley, Johnson, and Fitzhugh Lee. The Federal loss in the same battle is estimated at between 2000 and 4000 men. General Sherman is strongly fortifying at Atlanta. General Price has crossed the Arkansas River for an invasion of Missouri. General Shelby is co-operating. The Missouri militia retreated before Shelby from Charleston to White Water River. Fremont and Cochrane have withdrawn from the Presidential canvass. Postmaster-General Blair has retired from the Cabinet at President Lincoln's request. The Democratic peace party have resolved to support General M'Clellan. The *Richmond Inquirer* contains a report that Sherman has proposed an informal peace conference with the Governor of Georgia and Vice-president Stephens. Numerous other peace rumors are current. The position of Grant's army remains unchanged. Nothing of importance has occurred since last advices. New Orleans despatches to the 15th ult. state that no movements of importance have been made in the department of the Gulf since last advices. Great excitement prevails among the citizens in the south-east portion of Missouri, owing to the rumors relative to the invasion of that section of the State by the Confederate forces. The Confederate pirates on Lake Erie have been captured.

ITALY.—The *Gazette de France* publishes the following account of the feeling of the Pontifical Government with regard to the Franco-Italian Convention. It says—"If we are well informed (and we think we are), the Cardinal Secretary of State has already drawn up the minute of a despatch to the Nuncio of the Holy See at Paris—a despatch which replies to the communication of the French Government, and which the representatives of Rome will doubtless communicate to the foreign cabinets, especially the Catholic powers. In this despatch the Pope's minister in the first place remarks how opposed it is to international law that the Holy See should have been kept completely in the dark respecting a convention which specially interests its States. His Eminence considers some of the clauses of this convention as the negation of the rights of the Sovereign Pontiff. In virtue of this recognized sovereignty, the Pope can invoke the assistance of another friendly power, as he has accepted with gratitude that of France. The weak Pontifical army, the maintenance of which presses so heavily on the finances since the state has been deprived of its principle resources by Piedmontese spoliation, may be insufficient to maintain internal order, which foreign plotters will certainly seek to disturb, although the attachment of the majority of the Roman population to the Pontiffs is not doubtful. There is no reason to hope that the sub-Alpine

Government, when the Holy Father is abandoned to himself, will renounce the disloyal practices it did not shrink from when the Roman States, not then dismembered were under the protection of French honor. In the eyes of his Holiness the convention is merely a brevet of impunity delivered to his enemies, and a guarantee accorded to the revolution. Consequently—and it is with this that Cardinal Antonelli concludes—if the right of the Holy Father to adopt for the defence of the last remnants of his territory such means as he shall deem fitting be disputed, it shall rest with him to adopt such a line of conduct as the interests of his people, the dignity of the Apostolical See, and the consciousness of the rights he holds from God may dictate."

AUSTRIA.—The *Wanderer*, one of the most trusted organs of the Liberal party in Vienna, recommends Austrian statesmen to recognize the new principles which form the basis of the French policy. It recalls to their memory the isolation of Austria in 1859, and asks whether it would be prudent to expose her to a new war in expectation of finding allies. The *Wanderer* shows that Austria could place no firm dependance on Prussia, and for the disgrace which, in certain circumstances, would result from the assistance of Russia, it would even prefer the voluntary abandonment of Venetia. The Austrian ministerial journal, the *Botschafter*, seems to entertain pretty much the same view, for it gives a letter from London written by "a sincere friend of Austria," maintaining that the Cabinet of Vienna could not do better than recognize the kingdom of Italy. By this means, says the correspondent of the *Botschafter*, a double end would be attained: satisfaction would be given to France, and the way opened for an alliance with England.

VARIETIES.



"Allow me," said an American host in his most persuasive tones to a friend dining with him, "allow me to help you to a piece of Washington pie."—"Sir," replied the gentleman oratorically, waving his napkin, "George Washington was first in war, first in peace, and first in the hearts of his countrymen. I admire him for his purity, his piety, and his patriotism, but I detest his pies."

A GALLANT HAWKER.—As a lady of great personal beauty was walking along a narrow lane, she perceived, just behind her, a hawker of earthenware, driving an ass with two panniers laden with his stock in trade. To give the animal and his master room to pass, the lady suddenly stepped aside, which so frightened the donkey that he ran away, and had not proceeded far when he fell and a great part of the crockery was broken. The lady, in her turn, became alarmed lest the man should load her with abuse, if not offer to insult her; but he merely exclaimed, "Never mind, ma'am; Balaam's ass was frightened by an angel."

The greatest genius is never so great as when it is chastised and subdued by the highest reason.

There is glory in Nature's star-eyes through the night, but there are tears in her flowery eyes in the morning.

Manly spirit as it is generally called, is often little else than the froth and foam of hard-mouthed insolence.

Those men who are of the noblest dispositions think themselves the happiest when others share their happiness with them.

Nothing can be more foolish than an idea which some parents have that it is not respectable to set their children to work.

The readiest and best way to find out what future duty will be is to do present duty.

Many regard themselves as moral, disinterested, truthful and gentle, merely because they inexorably insist that others shall be so.

Bread is the staff of life, and liquor the stilts—the former sustaining a man, and the latter elevating him for a fall.